Stephen Hall

The Western Luminary.

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For the Western Luminary.

ON SLAVERY.—*No. II.*

Leaving to the consideration of those much more immediately and deeply interested than ourselves the expediency of addressing the national council on this subject, I proceed to notice some topics to which I call the attention of our representatives next session. It is acknowledged by every person in this state, that we have too many of these wretched people among us, and this ought to be an argument for preventing their increase. Louisiana has prohibited their importation for sale, is it not in our power to check their increase still more effectually? If it is let measures be taken for that purpose without delay; for could we limit these people to Virginia, such limitation would render them so worthless that we might reasonably expect to find their native country among the warmest advocates of colonization.

Another subject to which I wish to call the attention of the Legislature, is the situation of emancipated slaves, of which we have reason to expect a greater number shortly than at any former period, many persons intending to bequeath freedom to their negroes. No one would be better pleased with such conduct than myself, provided that care be taken to remove these people as fast as liberated. And this ought to be done at the expense of the state which can hardly refuse a small expense indeed, in removing those whose patriotick and humane masters have given up their property. Ought not the Colonization Society to propose a petition requesting appropriations to be made for the removal of manumitted slaves. Those who hold no slaves ought to rejoice in a tax which will obviously improve their own situation; and those who choose to retain their slaves ought not to be unwilling to pay the expense of a measure tending to increase the value of their property. While I am expressing my opinion on the probable increase of emancipation, I hear that an aged slave holder, not content with liberating his slaves, has left them his whole property, including a large tract of land, thus forming the beginning of a negro association in the midst of us, than which I can hardly conceive a precedent more dangerous. Let the legislature guard against such dangerous bequests in future, by passing a law for removing all liberated slaves under the age of thirty-five or forty. And if the expense of this desirable object should occasion delay, let it be proposed that the hire of liberated slaves, for one year, and no more, be employed for the purpose of transportation. If this fund fall short, the state could easily furnish the deficiency. But I am greatly mistaken if it would not overrun sufficiently to afford considerable supplies to the emigrants. Should it be as productive as I believe it will be, we may expect to see like regulations adopted in other States. They all hold, more or less, friends to emancipation; whose number is daily increasing, whence the free negroes are likely to increase in alarming numbers. To imitate some of the States by forbidding emancipation, is but augmenting the general mischief while we oppose the partial. But to provide the means of emigration, while it extended emancipation, would prevent at once its ill consequences, and furnish no addition to the general increase of the slaves. I sincerely wish a fair trial given to the method now proposed, and hope that it will not be lost next session for want of a motion from some of our Legislators—to whom I earnestly recommend the discussion of this subject among their constituents, that they may come prepared to act accordingly. The example of New-York may teach us that this evil is not without a remedy; and the knowledge of the fact, that the number of negroes has largely decreased, since emancipation in that state, is an additional reason for our contemplating the subject with attention and favor.

In opening this essay I remarked that we might soon use arguments on this subject drawn from nobler motives than those of policy and self love. I will close with a specimen or two addresses to the religious and humane feelings of our fellow citizens.

Those who put temptation in the way of their fellow creatures, and those who do not remove it, at least do not endeavour to do so, are equally criminal. We all acknowledge that absolute power corrupts the human heart; and we are all ready enough to protest against its existence, when we are apprehensive of coming within its grasp, but we do not feel equally uneasy when our personal safety is not interested. Hence the subjection of the negro to arbitrary power gives us but moderate concern, because it is impossible for us to share his lot. Still methinks there is compassion due to the master as well as to the slave, and for the sake of the former as well as of the latter we ought to endeavour to divest him of that power which frequently bears bitter fruits, even in generous and humane natures, perhaps more readily than in baser dispositions. That warmth of heart congenial with our best feelings, is likewise easily stirred by injuries, as well supposed as real; and many a man, who would have risked his life in behalf of his negro, has, upon feeling, or fancying, ingratitude in his favorite, been guilty of deeds the recollection of which has blasted his character, and embittered his remaining life. Let him that standeth take heed lest he fall. Let him look around him, let him take a retrospect; his memory will present to him men of hearts warm as his own, of heads cool as his own, upon whom the guilt of blood rests, to the knowledge of all their acquaintances, but who would never have perpetrated deeds which brought them within the limits of the laws, had not those laws presented the temptation and the opportunity. Are these things uncommon? With grief I appeal to every reader for the contrary, nor will I fear his contradicting me, when I assert that there is not a district of ten miles square undefiled by the blood of the slave shed by the hand of the master; that not a year passes but some awful instance of human guilt and frailty is presented to us, and that sometimes in persons of a character before so unsuspected that we have cause to tremble for ourselves in contemplating the fall of our neighbors. Let us then remember that not the interests of the negro alone are at stake, but that our own and those of our children are at least equally so. The sentiment of a generous heathen, that it was difficult to decide between the melancholy alternative, to kill or to be killed, ought to dwell on the mind of a christian, who, if he is in earnest in his profession, will easily solve the doubt, by declaring that he would rather be the sufferer than the persecutor, the victim than the tyrant. If so, let us as Christians, for our own sake, for the sake of our children, endeavour to get rid of this kind of property, which, while it tempts to private evil, is our public disgrace. Nor is the master's conscience always his only punishment; revenge sometimes exacts a fearful retribution in this world. Passing over the tragical stories whispered about every neighborhood, the dreadful incident which happened on the river two or three years ago, where revenge glutted itself with torture, ought to attract our attention, and engage our most earnest exertions to remove the possibility of the occurrence of similar scenes. And this can only be done by striking at the root. Laws will ever be ineffectual against emolument.—The trade of slave dealer, however infamous, however repugnant to human feelings, and to divine law, will ever be exercised, while its very infamy and turpitude debars competition, and keeps up a lucrative monopoly for men destitute of principle, or unable to resist the temptation of gain.

Shall I venture upon another subject perhaps more offensive, though not equally shocking with the preceding? The increase of mulattoes takes place wherever the blacks are numerous & in proportion to their number. They are not as numerous here as in Virginia; but as the proportions increase in favor of the negroes, so will this part of the race. The danger of their existence is well known. Some of them receive an education, and, cut off by prejudice from the body of our citizens, are destined to lead their inferior brethren. Those who are not gifted with learning have a share of the white man's high and daring temper. The danger of this part of these degraded people is plain; ought we not to glance at the deadly blow given to morality and to the best feelings of our nature in their existence. Those who have witnessed the older brother a slave in the home of his youngest—who have seen the children sold before the face of the white, as well of the black parent, and sometimes with the knowledge of, and by the former; who have observed the monstrous mixtures of the blood, and the barbarity exercised upon the nearer relations, will comprehend my meaning, and will see in it an ample reason to contribute to render such conduct impossible, by removing its occasion. G. C.

Sabbath Schools.—An agent has just finished his visits to 7 towns in Onondaga County, N. Y. He formed 30 most of them in places which had never before enjoyed such a blessing. The number is now 74, embracing 2,942 scholars. He "met with some who were opposed to Sabbath Schools; but he found their opposition to be nothing more nor less than opposition to the Bible itself. Universalists are generally at war with Sabbath Schools."

THE TWO ROSES.

Being with my friend in a garden, we gathered each of us a rose. He handled his tenderly, smelt to it but seldom and sparingly. I always kept mine to my nose, or squeezed it in my hand, whereby, in a very short time, it lost both its colour and sweetness: but his still remained as sweet and fragrant, as if it had been growing upon its own root.

"These roses" said I, are the true emblems of the best and sweetest creature enjoyments in the world; which, being moderately and cautiously used and enjoyed, may for a long time yield sweetness to the possessor of them: but if once the affections seize too greedily upon them, and squeeze them too hard, they quickly wither in our hands, and we lose the comfort of them; and that, either through the soul's surfeiting upon them, or the Lord's righteous and just removal of them, because of the excess of our affections to them.

It is a point of excellent wisdom, to keep the golden bridle of moderation upon all the affections we exercise upon earthly things, and never to let slip the reins off them, unless when they move towards God, in the love of whom there is no danger of excess.—*Flavel's Husbandry Spiritualized.*

From the Christian Mirror.

REMEMBER THE SABBATH DAY.

Mr. Cummins,—Please to give an explanation of the following question, and much oblige a subscriber:

"Is the Sabbath, (excluding the privileges of it,) better than any other day? or is any other day as good, if it be observed as the Sabbath?"

Does not a parent sometimes lay commands upon a child, for which he can see no reason? and is it the part of a dutiful child to refuse obedience, till he knows all the reasons of his father's conduct? Were the "waters of Jordan" any better than those of Damascus, that the prophet should impose on Naaman the labor and trouble of resorting to the former, and washing in them, as a condition, without which he could not be healed? Was "the clay," with which Jesus annointed the eyes of the blind man, any "better" than other clay, that his sight was restored? Are the water, used in baptism "better" than other waters that spiritual benefits result from the spiritual observance of this rite? Does the use of bread and wine in the sacrament of the Lord's Supper, change their qualities? When the command of God is once known, all inquiries, like that at the head of this article, proceed from a rebellious spirit. Naaman was wroth at the prophet's prescription, and said, Are not Abana, and Pharpar, rivers of Damascus, "better" than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage. But unless he had allowed his rage to cool, and gone and washed in Jordan, he could not have been healed of his leprosy. Where the will of God is revealed, such inquiries should have no place. They indicate an unwillingness that the Almighty should do as he pleases. Whereas a rite, in human view the most insignificant, imposed upon man, is as thorough a test of his obedience, or disposition to obey, as the most important moral precept.

No one supposes that the beams which enlighten, and the breezes which fan us on the Sabbath, exchange their natural for moral qualities. The sacredness of the day proceeds, originally, from its being set apart by God himself, and distinguished from the other days of the week; and next, from the sacred employments of the day; and finally, from association. It is connected in the christian's mind with holy services, holy joys, and holy anticipations. It is the most perfect emblem of the heavenly state with which he is favored on earth. It is this which renders it "better" than other days, and enables him to sympathise most fully with the psalmist in his esteem of the day and its services, and often to adopt his language—"a day spent in thy courts, is better than a thousand" in any worldly pleasure or employment. "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. I love the habitation of thy house, and the place where thy honor dwelleth."

Though there is nothing in the nature of things independently of its divine institution, and holy employment, to render this day "better," there is no christian who does not feel it to be better in fact. When he first opens his eyes upon the light of the Sabbath morning, he is conscious of emotions, in some respect different from what he experiences on any other day. He feels a holier awe, a more heavenly frame, and feels himself surrounded, in a special manner, by the all pervading Deity. Every thing which he beholds, the light which shines upon him, and the air which he breathes, is associated *in his mind* with a sacredness which renders the intrusion of worldly thoughts, and the transaction of worldly business, a sinful profanation of its holy rest; and subjects him to a forfeiture of the blessings promised to its observance, according to the commandment, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the Holy of the Lord, Honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

"Is any other day as good, if it be observed as the Sabbath?"—No—certainly not; while the divine sanction rests on the day which Christians now observe. He, who is "Lord of the Sabbath," might change it to another day, if he should see fit, and it would be equally sacred with the existing Sabbath. But for man to do it, without a divine warrant, would savor of will worship, which never can be acceptable to God, as it indicates a state of mind at war with his wisdom. There is no safe or acceptable course, but the path of obedience. There is no other way to obtain the approbation and blessing of Almighty God.

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Who are those who send Missionaries to preach the Gospel to every creature? Who patronize Bible Societies? Who have hoisted the 'Bethel Flag,' and pointed the thoughtless Mariner to a haven of eternal rest, where no billows roar, nor dangers threaten?—Who carry the light of the gospel into the gloom of the prison, and the darker regions of the earth? Who are touched with kindness towards the widow; and haste to soothe the cry of the orphan? Who speak to the intellect of the deaf and dumb? Who teach our children on the Sabbath "the words of eternal life?" Who stretch out their hand to catch the intoxicating bowl from the mouth of the drunkard? Who publish and send into a thousand lands, their ten thousand *little silent messengers of truth?* Who labor and pray that the laws of our country, and the laws of God, may be regarded? Who desire to build houses for the worship of God; and assemble with the virtuous and good, to worship before him? Who are proclaiming liberty to the African—pointing the wanderer and desolate back to the paths of virtue and Peace? Who are comforting the sick, and sustaining the hopes of the dying? I need not tell you who they are, but I will tell you who they are not; they are not *Sabbath breakers*

Let every man become a *Sabbath breaker*; and in less than a quarter of a century, the whole basis of our *civil* and *religious* liberty would quake to its centre. Virtue, Morality, Peace, Piety, and Religion itself, would soon be banished from our world; so much is depending on the strict observance of the Sabbath. It would seem from the divine appointment of the Sabbath, at the *beginning* of the world, that its observance in order to perpetuate a remembrance of the goodness and power of God, was more necessary than the *written record*. Then a Sabbath was given us, but no Bible. And I verily believe that the Bible, without a Sabbath, would soon become obsolete.—*West. Rec.*

THE RELIGIOUS CONFERENCE.

A little number of the members of the church had assembled in the house of God, to review their religious experience. A man in the midst of life arose and said:—"Whenever I examine the evidence, on which my hope, that I am a Christian, rests, my thoughts recur to a passage of my early history. It was the habit of my mother, when I retired to bed to teach me to pray, and occasionally to give me religious instruction. One evening my attention was awakened by my mother's words, and I dwelt upon them in the night with great interest. I seemed to be able to address my thoughts to the Saviour, and to cast myself upon his mercy. And, as far as I can judge, my sentiments and feelings were then of the same cast as those, which now enter into my religious character, and which, I hope, are truly *Christian.*" His father, an old and respectable member of the church, addressed him, and said: "David, do you not remember the conversation I held with you in the garden, when you was a boy, one morning, respecting the interests of your soul? I asked you if you ever thought of Divine and eternal things; and you replied, with tears, 'They are in my thoughts, father, all the time'" The child could not forget the evening, when the sweet voice of his mother, (who long since had fallen asleep,) persuaded him to trust in the Saviour; nor the father, the morning, when he saw the tears of penitence, as he hoped, bedew the cheeks of his little son. Some thirty years had passed away; and this was the first time, that the father and the son had compared their interesting recollections with each other.

I said to myself, it is not certain my instructions and admonitions do not impress my children's heart, because they do not immediately exhibit the ripe fruit of piety. Divine truth may begin "to take effect," long before any marked and clear indication of its influence shall meet even a father's eye.

When pious parents and pious children meet together, in "the sweet fields" above, and, beneath the shadow of Messiah's throne, repeat to each other the story of their salvation, with what touching recollections will they not mutually delight each other.—*Am. Pas. Jour.*

LONDON HOME MISSIONARY SOCIETY.

Extract of a letter from the Rev. William Patton, of New York, now in Europe dated London, May 22, 1828, to the Corresponding Sec'y of the American Home Missionary Society.

My Dear Brother,—I attended on Tuesday 21st, the anniversary meeting of the London Home Missionary Society. It was held in the place well known to the religious public as Lady Huntingdon's Chapel; once a place of theatrical amusements of the most degrading kind, but by the munificence of that lady converted into a house of God. The audience was large and respectable, and the meeting deeply interesting. The cause of Home Missions is decidedly gaining ground. They have thirty-two stations; have aided twenty stated pastors—have employed, in addition to the twenty, as above, thirty-two itinerant preachers. Receipts last year rising of 3000*l.* sterling. Expenditures 6479*l.* leaving them in debt to the Treasurer about 2000*l.* which debt, from the spirit evinced at the meeting, I have no doubt will be cancelled before another anniversary. I gave them some account of

what is doing in America for Home Missions, which they were pleased to receive with strong expressions of approbation. I laid open the distinctive features of our plan of operation. This excited deep interest in the meeting. I shall send you a paper containing an account of the meeting as soon as it is reported and published. Both the Secretary and Treasurer of the London Home Miss. Society were present and spoke. This manifested a spirit of union that was truly pleasant. Many splendid compliments have been passed upon America at every meeting I have attended, and I am persuaded that Christians in England regard the U. S. with feelings of sincere affection. The change has been very marked since my last visit to this country.

The meeting was addressed by the chairman and several others, both Clergymen and Laymen; among whom were the following, whose remarks, as they contain several interesting allusions to this country will be read with satisfaction, and we hope with humility, by the friends and patrons of the A. H. M. S.—*Home Missionary.*

The *Rev. W. Orme.*—America is indeed a great country:

"A world of wonders, where creation seems
No more the work of nature, but her dreams."

It is great in its religion, and in its examples of benevolence, general philanthropy, and extensive usefulness. Its example is such as Britain will do well to imitate, and with which we shall do well to co-operate, and keep pace. The Americans are trying a great experiment; they are endeavoring to shew the possibility of a country's maintaining itself by its own resources and internal strength. It has been charged on religion, by those who knew her not, that she is a mere engine and tool of the State. America enables us to refute this charge. It is delightful to know, that in this advanced age of christianity, she has lost none of her primitive powers, nor any of those principles by which she was at first distinguished. It affords us satisfaction to see that she can exert her influence, and advance the interests and happiness of mankind, even when no motives of a political kind can have any operation. (The Rev. gentlemen then referred to a document in which it was stated that the number of places of worship in New York, in proportion to the inhabitants, greatly exceded those of the metropolis of Great Britain.) The experiment, which is now carried on in America, is one calculated to put Europe to the blush. It is a society united to promote the glory of God, and to advance the kingdom of his Son. It is calculated to do more good in refuting the cavils of infidelity, than perhaps any thing else in the present day. The resolution refers to the connexion of America with England. The persons who first went forth to that country, were bone of our bone, and flesh of our flesh. They went forth to plant Christianity in that land, and with it they planted the tree of liberty, that both might grow together, and bring forth the fruits of righteousness; and from this small stock of emigrants have sprung up a race of men, active and intelligent, liberal and useful.—The resolution refers also, to our common language; and who, I ask, does not rejoice that his mother tongue is the same [illegible] that spoken by his brethren in America. Another tie by which we are united is, that of christianity. I hope we shall continue to be bound together by this tie, in the bonds of permanent love, friendship, and usefulness.

Rev. F. H. Burder.—America has been mentioned in the report, and I conceive there is no person present who will not feel an interest in the welfare of that great country. Two things are essentially necessary to our success—urgent effort, and humble dependence on the Divine blessing; and these have been both displayed in the American churches. They seem to be acting on a large scale, extensive like the rivers of their country, and vast as the mountains and forests of their native land; a scale broad and comprehensive as the religious liberty which they enjoy. We hear much from our commercial men of the extension of the interests of this country, in consequence of American independence; I trust it will also be manifest that the cause of God has been in a proportionate degree advanced. When I hear, either by means of private communications or public documents, of the promotion of religion in that country, I confess very peculiar feelings are excited in my mind. I feel that there is cause for shame and humiliation: and that an impulse ought to be given by the information to the spirit of prayer, that God may be given no rest till he pour down on his people and his churches here, an increased measure of his Holy Spirit—till he refresh us with some drops of that mighty shower which has been for years shed on our American brethren.

AN INTERESTING RECOLLECTION OF THOMAS HOOPOO.

[*Furnished by a Clergyman.*]

The Rev. Isaac Bird, American Missionary to Syria, told me, some six or seven years ago, the following story:—"I was seated," said he, "at a table, occupied chiefly by clergymen, at the head of which, the Rev. Mr. Mills, of Torringford, Ct. presided. Thomas Hoopoo, (now an assistant Missionary at the Sandwich Islands) said Mr. Mills, came to my house, to visit Henry Obookiah. Henry had gone to another town; but as it was near sunset, I persuaded Thomas to pass the night with my family. His mind, I saw, was shrouded in heathenish darkness. In the morning, he left my house and went on his way. In a short time afterwards, I heard that Thomas was "concerned" for his soul's salvation; and not long after this, that he had begun to cherish "hope" in the mercy of the Saviour. When I remembered how dark and ignorant his mind appeared to be a short time before, I could scarcely credit this report. Very soon, however, Thomas came to Torringford, "to see" Mr. Mills. He rushed eagerly into my house, and earnestly demanded, "Where is Mr. Mills?" "He is in the study," was the reply. He flew to the study—threw the door open—and, lifting up both his hands, exclaimed: "*O sir, I thank you!* O, SIR, I THANK YOU!" The poor youth had come to pour out his full heart into the bosom of the honored man, who had been the instrument of arousing his attention to the interests of his soul.

Who can say, how many souls will ultimately join with Thomas Hoopoo, in blessing Mr. Mills as the instrument, *through this zealous Missionary*, of their salvation!

Who, that can enter into the feelings of Mr. M. would not count the "blessing" of this poor youth, "ready to perish," a large reward for a life of strenuous toil and severe self denial.—*Ib.* B. G.

SUICIDE PREVENTED.

The following little anecdote of a person who had contemplated self-destruction, is very beautiful and touching. "I was weary of life, and after a day, such as some have known, and none would wish to remember, was hurrying along the street to the river, when I felt a sudden check. I turned and beheld a little boy, who had caught hold of the skirt of my cloak in his anxiety to solicit my notice. His look was irresistible. Not less so was the lesson he had learnt: "There are six of us, and we are dying for the want of food." "Why should I not," said I to myself, "relieve this wretched family! I have the means and it will not delay me many minutes. But what if it does." The scene of misery he conducted me to, I cannot describe. I threw them my purse; and their burst of gratitude overcame me. It filled my eyes; it went as a cordial to my heart. "I will call to morrow," I cried. Fool that I was, to think of leaving a world where such pleasure was to be had, and so cheap.—*Rogers' Italy.*

CONSCIENCE.

An Indian being among his white neighbors, asked for a little tobacco to smoke: one of them having some loose in his pocket, gave him a handful.—The following day the Indian came back inquiring for the donor, saying he had found a quarter dollar among the tobacco. Being told it was given him, he might keep it, he answered, pointing to his breast: "I got a good and a bad man here—and the good man say it an't mine, I must return it to the owner. The bad man say that, why he give it you, and it is your own: the good man say that not right: the tobacco is yours, not the money; the bad man say never mind, you got it, go buy some dram: the good man say no, no, you must not do so; I don't know what to do, I think I go sleep: but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back *I feel good!*"

From the Visitor & Telegraph.

SHE WANTS A HUSBAND, I SUPPOSE.

I have just been to see Miss A. B. a member of the church. But O, how fallen. She has engaged herself in matrimony, to a wicked young man, who persuades her that he will be no "*hindrance*" to her. Pity her. She has become already worldly-minded. I gave her some month's ago, Jay's Essay on the subject, and told her to read it. She said she would. She did—she resolved to live single, or have a pious husband. Her resolution is gone. Silly girl—"Her own iniquities shall reprove her," some day. How long will the simple love folly? Your friend says—

WAIT.

From the same.

AGE OF ACTION.

Some *act* the hypocrite, some the traitor, some the fool, some the madman, some the coward, some the sluggard, many the bitter enemy of all righteousness, a *few* the part of *wise, consistent, holy, devoted* christians. If it be true that Israel's keeper "neither slumbers nor sleeps," it is equally true that the wicked "sleep not except they have done some mischief." "Up and gird thyself for the battle, O man of God. BUDAEI.

DEATH OF CHILDREN.—My gems are falling away; but I do hope and trust, it is because God is making up his jewels. WOLFE.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

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CENTRE COLLEGE.

We are authorised to say that the Revd. John M'Farland, dec'd. late of Paris, Ky. bequeathed to the Trustees of Centre College, for the use of the Synod of Kentucky, the valuable part of his Library, worth $400.

ERROR CORRECTED.—We are requested, by the Corresponding Secretary of the Presbyterian Education Society of Kentucky, to state, that Doct. Blythe subscribed and paid to E. S. per annum $5 instead of $1.

REVIVAL IN TENNESSE.

Extract of a letter from the Rev. John W. Hall, to the Rev. N. H. Hall, dated,

"*Murfreesboro', Aug* 3, 1828.

"I have now some good news to tell you—news such as I know it rejoices your heart to hear—news such as it rejoices all Zion's friends to hear--and if we may credit the Divine Testimony—news such as the Angels in Heaven love to hear and tell. It is concerning the commencement of, I think, a precious revival of religion in Tennessee. Expect not to hear of hundreds converted as in Cincinnatti, or in many parts of Kentucky. But in Gallatin, (Ten.) a place which until within the last year has been, if not remarkable for its wickedness, at least proverbial for its indifference and apathy on the subject of religion; in that place, a precious revival has apparently commenced.—During Dr. Blackburn's visit in our State, he and I held a 4 days' meeting there. Somewhere between 20 and 30 professed religion; and more than that number occupied the anxious seats; besides a vast number more, who gave no public token of their anxiety, were evidently much concerned.

"In this revival, or during this meeting, many interesting incidents occurred. It was pleasing, oh! it was delightful, to see on the Sabbath morning before the pulpit the young converts ranged, and with mingled tears of penitence and holy joy making a public profession of their attachment to the Saviour and his cause, especially as among them were numbered some of the most respectable and influential citizens in and about the village. It was interesting too, to see some of them, like Lydia and the Jailor, having devoted themselves to God, devoting their households to Him in the ordinance of Baptism."

REVIVAL AT GALLIOPOLIS, OHIO.

We are informed, that, at a sacramental meeting in the Presbyterian Church in that place, on Sabbath before last, 40 persons were added to the church.

From the Cincinnati Pandect.

MONTGOMERY, August 28th, 1828.

Rev. and Dear Brother,

I should have given you an account of the Lord's late extraordinary work of grace among the people of my charge before this time. The public should have known it, but the pressure of ministerial duties have not heretofore afforded me time to write.—This will not appear so strange, when you recollect that my pastoral labours are divided among three congregations, and in addition to this my calls to labour out of the bounds of my own particular charge, have been numerous. I now embrace a few spare minutes, to give you the outlines only, of this great and glorious work of God among us.

About two weeks before the communion at Reading, on the third Sabbath in July last, a spirit of prayer appeared to prevail among my people, especially in Hopewell congregation. Various circumstances were instrumental in producing this christian spirit, and God in a very remarkable manner has granted our petitions. We had prayer meetings almost every evening, the main object of which was to pray for a revival of religion. Our meetings were unusually solemn. God was with us. At the commencement in Reading, twenty-one persons from Hopewell congregation, set down for the first time to commemorate their Saviour's dying love.

On the next Sabbath (the last in July) we administered the sacrament of the Lord's supper in Montgomery, when thirty-seven more, in addition to the twenty-one at Reading, came forward, making in all, fifty-seven. The seats prepared for the anxious, and those who were inquiring what they should do to be saved, were crowded. Several have given evidence, since the communion, that they have obtained a good hope through grace, and have attached themselves to the church. The good work is still going on, and we believe will continue to spread joy and peace among us.

Last Sabbath, we administered the emblems of the Lord's body and blood, to another of my charges, (Bethel Church, Miami Presbytery,) and fifty-one communed with us for the first time. On Monday, several more professed faith in the Redeemer, and were added to this Church. We have reason to believe, that this gracious work is advancing rapidly in this congregation. In the bonnds of my charges, one hundred and thirty-four have been added to the Presbyterian Church within the space of five or six weeks. The holy spirit is striving with many more at this time, and we believe, will soon enable them to accept of the offers of mercy and pardon, through Jesus Christ. Give all the glory to God. Dear Brother; it is due to him alone. He has done great things for us, whereof we are glad. Pray that he may soon do still greater.

Through all this blessed work the doctrines of grace, as held by the Presbyterian Church, have been plainly preached, and no others. Perhaps you never saw better order in our church than has been maintained thus far, though the people have assembled in such crowds, that we have had to leave our meeting houses sometimes, and to preach to them under the trees of the forest. While God is with us, we do not fear error nor disorder. The spirit of the Lord seems to influence more or less, every heart. While the tears of gratitude and joy fill the eyes of the old, as well as the young professors, and the anxious and enquiring persons, are often seen weeping in silence, a respectful and solemn attention is given by almost every spectator. Such are the characteristicks of our audience.

The converts consist of male and female, young and old, the indigent and more affluent, and of every rank of society among us, for there is no respect of persons with God. Our Bible classes are multiplying and increasing. We soon expect to remember our Saviour in the ordinance of the Supper in my third charge, (Somersett) and we have some reason to hope that God will bless us there also. Pray for us. Peace be to you. L. G. GAINES.

Rev. Dr. Wilson.

The Rev. Messrs. Gallaher and Ross, who are mentioned with so much commendation in the account of the Reformation at Cincinnati are, together with the Rev. Mr. Nelson, Editors of the Calvanistic Magazine, published at Rogersville, (Ten.) in monthly numbers. Their preaching—if this work affords us a correct specimen—is an artless exhibition of the *whole* truth—of all the distinguishing doctrines of the Gospel as held by the Presbyterian church, together with affectionate appeals to the consciences of their hearers. And such preaching as this, will always be accompanied "with the demonstration of the spirit and of power." Such was the preaching of Luther and Calvin and Melancthon.—Such was the preaching of the Scotch Reformer whose prayers alarmed a bigotted monarch more than an opposing host in battle array. And such is the preaching which, in this day, is accompanied with those powerful revivals of religion with which many portions of the Church have been blessed. If the doctrines of our Church be true, it does not become Ministers of the Gospel to confer with "flesh and blood," but faithfully to exhibit the whole council of God, whether men will hear or whether they will forbear.—And may it not be a principal hindrance to the divine blessing, that truths which are most sacredly believed, and which are considered exceedingly precious, are withheld from the people, because it is supposed they will not bear them! In every one of our churches, where there has been any thing like a special attention to religion, these hated doctrines have been fully and clearly exhibited. God has owned his truth, as he always will, and made it effectual to the salvation of souls.—*Charleston Observer.*

THE GOSPEL IN PRISON.

Extract of a letter from a clergyman in Weathersfield, Connecticut, to his friend in Philadelphia.

The state of things in our public prison, is indeed most interesting.—The silence of the prisoners when at their work, their solitary confinement two hours during day light, when they can read the Bible and religious books, the only ones they are allowed to have, their eating alone in their cells—the most perfect system of discipline and order; and their attendance every morning and evening to hear the Scriptures read and prayers, are circumstances all calculated to afford opportunity for reflection, for the operation of the truth and for subduing the spirit. No band of soldiers were ever more perfectly subdued to order and discipline. Probably not less than twenty, (one fifth of them) give good evidence of a change of heart. More indulge hope. Some of the converts who have been out of prison for months, and who were the very worst of men, now live to the admiration of all Christian beholders, and to the wonder of sinners.

Probably there is not on earth another prison, where the religious truth, the only effectual means of entire reform, is so happily & successfully applied. The legislators and courts of our land are yet to be convinced that religion is the only adequate and effectual remedy of crimes. The Gospel has and does accomplish what nothing else can. Here the experiment is made and the results are wonderful. Reduce our prisons to silence, and every prisoner to solitary confinement, and then give them the Gospel, and more could be effected than has yet been done, to reform the worst and most dangerous men in the community. Let them work steadily and acquire trades to support themselves after they leave. Their health demands this; the vigor of their minds to attend to religion demands it. Let their sentence be executed in confinement and labor, but let them be treated and governed by the law of kindness and love to their souls.

Your new and great penitentiary at Philadelphia can never succeed with entire confinement without labor.—The prisoners must die from inactivity, and their minds must be stupid.—*Philadelphian.*

THE POOR WOMAN'S SONG.

The following anecdote was related at a meeting of the Religious Tract Society, England:

Some years ago, on a winter's night, when the snow was falling heavily, a poor woman, with five children, reached a village in Essex just as a farmer's lad was closing a barn: She requested him to ask his master's permission that they might pass the night in the barn. The lad did so; and the master who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed. The poor woman felt grateful; and wishing to show her thankfulness, asked the lad if he liked to hear a song. Hoping it might prove

one of a licentious character, he replied, yes; upon which she and her children sang one of Dr. Watt's hymns.—The lad felt interested. She asked him if he had ever prayed to God, and thanked him for the mercies which he enjoyed; and said that she was going to pray with her children, and he might stay if he pleased. The lad remained, while she offered up a grateful prayer for the mercies which she enjoyed, and entreated the divine blessing for him. He then retired, but could not sleep; what he had heard remained on his mind. After passing a thoughtful night, he resolved on going again to the barn, to converse with the poor woman; she was gone; but, from that day, he became an altered character.

This account was brought to light on occasion of his applying for admission to a congregation of which he is now a member.—*Gen. Baptist Rep.*

AMERICAN COLONIZATION SOCIETY.

The Board of Managers of the American Colonization Society have given notice that they intend sending a vessel to Liberia with a select company of emigrants, in the course of the ensuing autumn; and invite persons of colour disposed to emigrate, to send in their names, with testimonials of a fair character and industrious habits.

N. Y. Obs.

From the New-York Observer.

FOREIGN NEWS.

Since our last, London dates have been received here to July 31, and Liverpool to August 2.

ENGLAND.—Parliament was prorouged on the 28th of July, on which occasion the Lord Chancellor read a speech from the King, of which the following are extracts:

"The endeavors of his Majesty to effect the pacification of Greece, in concert with his allies the King of France and the Emperor of Russia, has continued unabated.

"His Imperial Majesty has found himself under the necessity of declaring war against the Ottoman Porte, upon grounds concerning exclusively the interests of his own dominions, and unconnected with the stipulations of the Treaty of the 6th July, 1827.

"His majesty deeply laments the occurence of these hostilities, and will omit no effort of friendly interposition to restore peace.

"The determination of the Powers, parties to the Treaty of the 6th July, to effect the objects of that Treaty remain unchanged.

"His Imperial Majesty has consented to waive the exercise in the Mediterranean sea of any rights appertaining to his Imperial Majesty, in the character of a Belligerent Power, and to recall the separate instructions which had been given to the Commander of his naval forces in that sea, directing hostile operations against the Ottoman Porte.

"His Majesty will therefore continue to combine his efforts with those of the King of France and his Imperial Majesty for the purpose of carrying into complete execution the stipulations of the Treaty of London."

PORTUGAL.—The blockade of Oporto is given up. The Constitutionalists have mostly laid down their arms or fled into Spain. The usurper is every day adding to his treasures, and of course to his crimes, by confiscating the property of some person of wealth and distinction.

RUSSIA AND TURKEY.—Letters from Vienna, of the 17th ult. state that the Russians have effected a landing near Varna. It is said that Austria has been invited by Russia, to take temporary possession of Bosnia and Servia, for which purpose a levy of 100,000 is spoken of.

Letters from Bucharest state, that at a council of war, held at Karassu, it was resolved to employ all means to penetrate to the capital of the Turkish empire, as soon as possible, in consequence of the serious preparations making by the Turks. The Imperial Guards received orders to proceed, by forced marches, to join the army of Prince Wittgenstein.

According to French papers received this morning, there was a general talk at Paris of a Congress, which is to be held at Laybach. Its object is said to be the regulation of the existing interests concerned in the Turkish war, as well as the consequences likely to result from the Treaty of the 6th of July. It is affirmed that all the powers will send their Ambassadors. What necessity has Russia to send one? Is not her army sufficient?

The Nuremburg Correspondent of the 22d inst. says it was reported at Vienna, that an alliance had been entered into by England, France, and Austria, to prevent the threatened aggrandizement of Russia.

Accounts from Bucharest of the 1st of July, announce that the Russians had begun to bombard Sillistria, to which place the Turkish garrison of Braila had been permitted to retire. The garrison, which consisted originally of 12,000 men, had sustained considerable losses both in killed and wounded.

A German paper asserts that 100,000 Russians are advancing to force the passage of the Balkan mountains. The Turks, it is said, depend on their lines at Schumla, which are defended by 1,500 cannon.

GREECE.—It seems that a conspiracy against the life of the President has been foiled in Greece, and that the recent successes of the Russians have raised the tone of the Greeks. An article dated Smyrna, June 18, says the Count Capo d'Istria will be obliged to have recourse to more energetic measures to govern the Greek nation, especially since the discovery of the conspiracy of Colocotroni, who has been arrested with 25 of his accomplices.

FRANCE.—The commission to which the Proposition of M. Labbey de Pompieres, for the impeachment of M. de Villele and his colleagues, was referred, has presented its Report, which concludes, by a majority of five to four, that there is ground for impeaching the late Ministry for peculation (concussion) and treason. As one of the five does not concur with the remainder in making a direct charge, but merely declares there is ground for inquiry, the numbers for and against a direct charge are equal.

EXPEDITION TO THE MOREA.—There is no longer any doubt of the intention of France to send an expedition to the Morea. It will consist of eighteen Battalions of Infantry, a Regiment of Chasseurs, and a detachment of Artillery under the command of Lieutenant General Maison. The troops are to be at Toulon by the 5th of August, but only 7 or 8,000 men will sail on the 15th of August. The rear will follow, and a reserve of 6,000 men will, say the French Papers, be formed at Toulon to reinforce the expedition if necessary. The object of it is by cutting of Ibrahim's communication by land as well as by sea, to force him to return to Egypt.—LOND. COUR. of July 30.

OBITUARY.

Departed this life on the 28th of July last, the Rev. JOHN M'FARLAND, Pastor of the Presbyterian congregation Paris, Ky. after a long and protracted illness. This excellent man was born in New Hampshire, but came in early life to the West. After passing the usual literary studies, he commenced the study of Divinity with that excellent man, the Rev. Dr Mason, of New York, which study he pursued closely for four years. Soon after being licensed to preach, he became pastor of the Associate Ref. Congregation of Chilicothe. Here he labored in the ministry, and in teaching the classical school in the Academy, for a number of years, with considerable success.—Several of his pupils are now settled Ministers of the Gospel. Being called, he left this for Paris, Ky. where he spent the remainder of his days; and at last, fell asleep in Christ.'

During the last winter, it pleased his Divine Master, to let him see the fruits of his last labors, by a great outpouring of his Holy Spirit, in his charge. His great labours in this happy work were too arduous and excessive for his already shattered frame! He sunk beneath them. A paralytic stroke intimated, that his earthly career was over! that his deeply sanctified soul must quit this clay tabernacle, for one 'not made with hands.' He proclaimed no more his heavenly theme, the name of Jesus.

In his last illness, he suffered much. But amidst his sufferings, the consolations of the Gospel were eminently displayed. He spoke at his death with composure, and departed in a full prospect of a happy immortality beyond the grave. 'Blessed are the dead who die in the Lord.'

He was a preacher of the first order.—He was of a warm temper naturally, but friendly and affectionate to all with whom he had to do. In his public and private intercourse, he was most exemplary. He possessed the entire confidence of all his acquaintances. His solicitude for the salvation of souls was very great.—Frequently after preaching twice on the Sabbath, he would expound a chapter to his beloved pupils. But we add not. Our dear friend is gone! We are rapidly approaching *'the narrow house.'* When the Lord came he found his servant ready to depart. May we too be ready; for in an hour when we shall not be looking, 'God will come.'

This unvarnished token of respect is paid to his memory, by one who has long enjoyed his friendship, and now laments his early departure—but who bows submissively to this dispensation of Divine Providence.—His friend he ardently hopes is now in the possession of that crown of righteousness 'which the Lord shall give to all his faithful followers.'—*Chilicothe (Ohio) Gazette.*

KENTUCKY BIBLE SOCIETY.

A copy of a letter addressed to a number of the influential friends of the Bible in Kentucky.

Lexington, Sept. 24th, 1828.

Dear Sir,

A number of the friends of the Bible in Lexington, did on the 18th February last enter into a solemn pledge, and bind themselves to one another that they would with the help of God and the aid of their fellow citizens furnish every destitute family in the state of Kentucky with a Bible.—Considerable progress has been made in this good work. We wish to suggest a few things to you and the friends of the Bible in your quarter.

1st. Can you not form an Association in your neighborhood, the object of which shall be to raise money, for the purpose of purchasing Bibles, either to give away to the poor and profligate around you, or sold at reduced prices, to such as have no Bibles.

2nd. The money you may raise if sent to Lexington, will procure you Bibles which were printed in New-York, and *at the New York prices;* the Society in this place will pay the carriage and let you have them at cost—Or if you prefer getting them directly from New-York you can do so: In this case you will have to pay the carriage from New-York; whereas if you get Bibles from Lexington, you will only have to add to the prime cost in New-York, the carriage from Lexington to your place.

3rd. Can you not set about this thing immediately and with spirit, and when you have received Bibles, can you not employ an Agent who can be relied upon, who shall go to every family in your county and supply the destitute.

4th. The Kentucky Bible Society have just imported 1020 Bibles from New-York and hope always to keep a supply upon hand, which they will sell at New-York prices to any Society or Association which shall report themselves to us as having it as their object to supply *all* the destitute in any county or number of counties with the Bible, and their willingness to employ an agent who under their inspection, shall carry this object into execution. Mr. Luther Stephens, Lexington, is the Society Agent. Before letters shall be addressed to Mr. Stephens for Bibles, it will be expected that Societies report themselves to the Kentucky Bible Society, as above, which may be done by writing either to Dr. Blythe, the President of the Society, or to Gen. John M'Calla, the Secretary.

5th. All Committees that may have been formed by the Rev. Samuel Marshall, Agent for the Kentucky Bible Society, are affectionately requested to put themselves into active operation as soon as possible, by collecting their funds and forwarding them to Lexington for Bibles: they will report themselves to the Kentucky Bible Society.

JAMES BLYTHE,
BENJ. O. PEERS,
J. M'CALLA,
Committee.

CLELAND'S HYMNS
For sale at this office.
Price, 62 1-2 per single copy—Six Dollars per dozen.

BRITISH AND FOREIGN BIBLE SOCIETY.

A letter from London, dated March 20, to one of the Editors of the New York Observer, thus remarks:

The house occupied by the British and Foreign Bible Society, though sufficiently respectable, is less commodious than that of the American Bible Society; particularly as it was not originally built for the Society, but has been converted from some other use to its present one.

Their receipts this year somewhat exceed 80,000 pounds; and the number of copies of the Bible, either in whole or in part, which they have put in circulation, is not less than 300,000. I am happy to learn that the leading men in this noble Institution are men of decided Christian character. The library connected with it contains a vast number of copies of the Scriptures in various languages, besides many ancient Biblical MSS. and is probably the most complete collection of the kind in existence. Though my visit to this great benevolent establishment, which may be regarded as one of the brightest glories of the age, has not at all diminished the respect which I feel for the noble charities of my own country, I confess it has impressed me more deeply than any thing which I have yet seen, with the extent and glory of British munificence. The hearts of Christians here, seem to be greatly comforted by hearing of the growing charities of the American church; and more than once have I heard the last anniversary of the American Board at New York appealed to as furnishing a good example to British Christians, and in a manner which clearly showed the operation of a strong and holy sympathy in all our desires and efforts to do good.

RUSSIAN BIBLE SOCIETY.

I feel much grieved, said Dr. Patterson, (at the meeting of the British and Foreign Bible Society) to reflect that the exertions of Bible Societies in this country, and particularly abroad, should have been crippled in any measure of late, and I feel doubly grieved when I reflect that this has been the case with the Russian Bible Society, an Institution which has done more to fill the world with Bibles than any other similar institution, your own alone excepted; and, in proof of this, let me state what it was able to perform during the fourteen years of its existence. In that period we were enabled, by the Divine blessing, to translate the Scriptures, or part of the Scriptures, into 17 languages, in which they were never before printed; we printed them, in all, in 30 different languages, and put them in circulation in 45. The whole number of copies of the Scriptures which were printed was no fewer than 876,106; and when I quitted Petersburgh in May last, to return to this country, I left in the Depository of that city, about two hundred thousand copies; so that, making allowance for what may remain unsold, it will appear that six hundred thousand copies have been put in circulation. Let none say this is a small number compared with the millions of Russians; it is at least one copy to twenty families in that vast empire; and I trust there is not a village in Russia in which the leaven of the gospel has not been deposited by the Bible Society. And if we believe that "the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened," I am convinced we shall neither despise what has been done, nor call it a day of small things. And I am happy to be able to state to this venerable meeting that the leaven of the Gospel has begun to ferment in that vast empire; that it is diffusing its sacred influence far and wide; and we have reason to hope that its blessed effects will ere long be felt on the whole mass. But, of all the great things which we were enabled, by the blessing of God, to effect in Russia, the greatest of all was, our having succeeded in giving the people the New Testament, the Book of Psalms, and the first eight Books of the Old Testament, in Modern Russ; and of these we printed three hundred and twenty-four thousand copies. I am persuaded, that if the Russian Bible Society had done no more than this, and this Society had done no more than been instrumental in directly promoting this glorious result, that both they and you would have merited the eternal gratitude of the church of the living God; and I am persuaded that this circumstance alone will form an era in Russia, and an era in the history of the church of Christ upon earth. I recollect, in the year 1812, when I had the honor of presenting a Memorial in your name to the great and good Alexander, praying his sanction to the formation of a Bible Society in Russia, in which I had accidently mentioned our design of giving the Calmucs the Scriptures in their language, he remarked to Prince Galitzin: "I rejoice to see that the Calmucs are to have the Scriptures in their own tongue; but it grieves me to see that nothing is to be done for my Russian subjects:" and it is to this feeling in that august Monarch, that Russia is indebted for the best boon ever bestowed upon her—the Holy Scriptures in her own vernacular tongue. I regret to state that circumstances have taken place which have much altered the appearance of things in that country, as it regards the Bible Society. I will not refer further to them; but take take this opportunity of stating, that there are indications that ere long the Bible Society in Russia shall be restored in all its glory, and go hand in hand with you in making the word of eternal life to run and be glorified to the utmost ends of the earth.

It gives me peculiar pleasure to be able to state, that his present Imperial Majesty has, on every occasion, showed himself decidedly friendly to the circulation of the Scriptures in this country: and I hope ere long, to be able to redeem the pledge which I gave him in May last, to return to my post, and assist in circulating the Scriptures through all the regions of that vast empire.

A PARISH CONVERTED BY TRACTS

In no country in the North of Europe could he direct their attention to the saving effects of the Gospel more visibly than in the kingdom of Sweden. He would confine himself to one instance. When Dr. Henderson and himself went to Lapland, in 1808, they took a stock of Tracts from Stockholm. There was one place where they distributed several hundreds of Tracts, consisting chiefly of copies of "The Great Question Answered." Some years afterwards, they learned that a great sensation had been produced in the parish by giving away these Tracts. Inquiry was excited, and almost immediately the saving influences of the Holy Spirit were poured out on those who were engaged in reading them. A concern about the immortal interests of their souls became very general among the inhabitants of that parish. The flame which was thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life. But where were they to find them?—In the parish church? Alas! the name of Jesus Christ was never mentioned except in the Liturgy, or those parts of the service previously composed. Those whose minds were brought under a serious concern about their everlasting interests, found nothing but coldness analogous to the icy and adjacent regions of Lapland; they, therefore, met together in a large barn, which was opened for the purpose. In the course of a short time, there was not an individual in the parish that did not join the assembly. A persecution was raised against them, and a commission was appointed by government to go down and examine into the affair. It was found that nothing took place in this assembly but the reading of the Scriptures and the sermons of Luther. What was the result? The clergyman with the band of soldiers were blamed for the conduct they had pursued. At last the clergyman thought he would go and hear one of the sermons read; and although he only went out of curiosity, yet the presence of that Supreme Being was there, who said to Zacheus, "Make haste and come down;" the Word reached his heart, he made confession of his former ignorance; he began to preach the unsearchable riches of Christ: he took his flock back to the church, and from that period the doors of the barn were never more opened for such a purpose.

SURPRISING EXERTIONS OF A PIOUS FEMALE.

Dr. Patterson would conclude with an anecdote which he heard only two days ago, and which, he trusted, would tell upon his audience. It referred to a female in one of our large trading towns. She was formerly a most abandoned character, one of the most wicked women, that perhaps ever trod on the face of the globe. However, by the grace of God she was brought to a knowledge of the truth, and was sent to a penitentiary, where she gave the most decided evidence of a saving change of heart, but, shortly after being put into that situation, she was deprived of the use of both of her hands and of her feet. Her heart, however, was full of love to the Saviour, and she was at a loss to show forth the praises of that God who had called her out of darkness into his marvellous light. She could not walk about to tell what God had done for her soul; she could not employ her hand, but she learned to writh her mouth, and the letters thus written, being sold at small sums, produced something considerable to the funds of the Penitentiary. She began to learn the art of painting, & the produce of those paintings which she accomplished with her mouth, produced last year $75 to the funds of the Institution. Now he would not not say to this assembly, go and do likewise; but he would say—you have hands and you have feet, and you have a tongue to tell the wonders of Redeeming love: go and do what you can.

AN APPEAL TO PARENTS ON BEHALF OF THEIR CHILDREN.

"I love them that love me; and those that seek early shall find me."

"Train up a child in the way he should go, and when he is old, he will not depart from it." When our Lord distributed the talents to

their several possessors he gave a reward equivalent to the labors.—To his disciples and followers he says, "The harvest truly is plenteous, but the laborers are few." To all he says, "If ye faint not, ye shall reap." The whole tenor of Scripture displays his goodness and mercy—in the promise of "the life that now is, and of that which is to come," in exact proportion as we we labor to attain the gifts of the Holy Spirit. And in temporal things, when the husbandman deposits the seed in the ground, he expects to be remunerated for his toil; *but he knows it must be by the sweat of his brow.* He can no more look for a sustenance for himself and little ones, unless *his hand* guide the plough, than he would look for the performance of a miracle, when he knows they have ceased. No—he must prepare the ground for the introduction of the seed; and while the natural elements are contributing to the nourishment and growth of the germ, he must dig around the plant, loosen its tender roots from the sod, to which they would too closely adhere. He must with a cautious hand, remove the weeds which would choke it, and retard its growth. He must supply it with liquid and refreshing drops, during a season of drought—and having done all which foresight and care require, he must rest his hopes on the all bountiful Benefactor of man. Now if the fruits of the earth, "which are to perish with the using," cause so much anxiety, will not Christian parents—will not all who call themselves by the endeared title of *father or mother*, be roused to reflection, on a subject *so important*, as that of leading the youthful mind to such pursuits as shall subserve its best interests? All ardently desire to see their children the ornaments of society; no pains are spared to impart useful knowledge, and those fashionable but superficial accomplishments, which often procure for them distinction in the world. But how rarely do we behold the Christian mother—while she is indefatigable in implanting the seeds of morality and virtue—how rarely do we find her assidous in the faithful discharge of those duties which will yield a harvest, not only for time, but for eternity. It is true *her work* is no easy one: *she has much to do*, to scatter those pernicious weeds of sin, which are inherent with the *new born babe*. Her bosom may yearn with affectionate solicitude for her offspring, but she must not rest here. She must cautiously and tenderly implant the precept, which in future may distil from the lips of her child like the dew. She must watch the unfolding of the mind, and as reason advances, inculcate those *great truths*, on which our benign religion hangs. She most oppose to the indifference of youth, to these momentous concerns, the firm, the steady, the tender manner of one who is deeply affected herself, *and as deeply interested* in *their* welfare. She must, with the Bible in her hand, *pray with* and for them—and shed many a tear—and her smiles must follow her tears, and be as the sunshine which succeeds the shower on the tender grass and herb.

With these exertions, should she have succeeded in gaining the attention of her children to the concerns of their souls, at an *early age*, she is happy. She will have done much, for now the fallow ground is broken up—the good seed is sown—it has fallen on good ground; how like the good husbandman.—She not despair; it will arise, and flourish, and bloom. She has only to prune its too luxuriant branches, which might endanger the health of the plant, and the God of the harvest will send refreshing dews—he will assist the anxious parent—he will behold her agonizing tears, her morning and evening sacrifice—and the young immortal will be reared for the joys of Paradise!

O, ye mothers, who delight to call yourselves so—on whom the awful responsibility falls of training a child for heaven—could ye behold the time when the last trump shall sound—when angels and archangels are surrounding the throne of God—when yourselves, and the children entrusted to your care, shall be assembled—could you but anticipate their cherub looks, and voices raised in songs of rejoicing and hear them crying hallelujah, for the Lord omnipotent reigneth—could you behold *them clustering* around *you*, their *blessed mother*, whose maternal hand first led their tottering steps to the altar, who had first taught them to bend the little knee in supplication, giving to their lisping tongues the name of their kind Benefactor—could you feel the full power of a glory like this even *for an instant*, would not your exertions be quickened? would you not with ardor fly to your Saviour for direction? and could you rest a single hour until you had performed these sacred duties? Would you not willingly encounter every difficulty? Would you not pray without ceasing with and for your infant charge? and by a uniform and Christian deportment yourself, give them example *followed by precept?* Would you not strew flowers in the path of duty, whenever you could with safety—alluring them by the sweet rewards which are promised—rewards, rich indeed! the result of that peace of conscience, and joy in the Holy Ghost, which is possessed by those who are friends of Jesus? And, when necessary, would you not, with sorrow in your heart, *alarm them* with the prohibitions those must inevitably feel, who refuse to listen to the counsels of wisdom.—*Visitor & Telegraph*

From the Boston Recorder.

LIBERALITY.

Messrs Editors.—The following account of Christian liberality I think ought not to be withheld from the public.

One of the deacons of my church, a man of more than 70 years, and who is a revolutionary pensioner, is soo deeply interested in the missionary cause, that he is seldom absent from the monthly concert; although he has to *sail* two miles; and after he reaches the shore, has to *walk* two miles more, to get to the place of meeting. He expresses his anxiety for the perishing heathen, by his fervent prayer in their behalf; but this is not all; he uniformly contributes *two dollars* at every monthly meeting; and if prevented in providence, from attending, at one meeting, he *doubles* his contribution at the next, and although a poor man; and receiving only $96 as a pension from government, he cheerfully bestows *one fourth* part of the whole to aid in the cause of Foreign Missions.

Were all Christians to manifest *such* a regard for the benighted pagans, the treasury of the Lord would be full to overflowing. When shall such a thing be? W.

B———, August, 1828.

FALLING FROM GRACE.

To the Editor of the Connecticut Observer.

In reading in your paper the comment of Professor Stuart, on Heb. vi. 4, 5. 6, the question arose in my mind—Do those who believe in the doctrine, that saints do fall sometimes from a state of grace, actually believe and teach the tremendously solemn truth, that it is impossible to renew them again to repentance: and that such therefore as have once tasted the grace of God, and have reverted to a state of entire alienation from Jehovah, are in a condition perfectly hopeless: "are nigh unto cursing, whose end is to be burned?" Is it not on the contrary, a fact, that they generally believe and teach that they may fall and be renewed again and again: and that there is not so great danger in relapsing after such experience of the grace of God? Has not every one, conversant with those brought up under this faith, heard individuals express themselves thus: "In my youth I found my Saviour, but my treacherous heart went back to the world, until after several years spent in sin, in a great revial, the Lord appeared to me again, and put life into my soul." Now, did they inculcate and receive the whole truth and shew that if any shall fall away, it is possible to renew them to repentance, seeing they crucify the Son of God afresh and put him to an open shame; would not the doctrine that saints may fall, have less charm to backsliders than it has now? would backsliders be as quiet as they are now? would their friends be as quiet about them? would not every congregation that embraced one, gather round him and weep over him as the certain heir of hell? would not this doctrine, with its results, appear to be the most dreadful; and the opposite the most blessed doctrine in the bible?

One question more. Is it not a clear case that those who are, as it is said, converted a second time, never were converted before, if they are new born of the Spirit, and never fell from grace? for a second conversion is unknown in the bible;—it is impossible to renew them unto repentance.

Perhaps the idea of a second conversion is found in no confession of faith, but is it not one of those practical principles which are more generally received, and more influential than many prescribing formulas?

B. G.

COLLEGE ANECDOTE.

Many years since, when the late Lieut. Gov. Phillips, of Andover, Mass was a student at Harvard College, owning to some boyish freak he left the University and went home. His father was a grave man, of sound mind, strict judgment, and of few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfas the said, speaking to his wife, "My dear, have you any tow cloth in the house suitable to make Sam a frock and trowsers." She replied, yes. "Well," said the old gentleman, "follow me, my son." Samuel kept pace with his father as he leisurely walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice: return to college, or you must work." "I had rather return;" said the son. He did return, confessed his fault, was a good scholar, and became a respectable man. If all parents were like Mr Phillips, the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths.

Silence is the best remedy for anger. If you say nothing, you will have nothing to unsay.

Poetry.

For the Western Luminary.

CALVARY.

When I am tempted to despair,
I turn my eyes and see,
What the dear Saviour once did bear,
On bleeding Calvary!

My sins are vast, a heavy load:
My soul, where canst thou flee?
I read that pardons are bestow'd
On bleeding Calvary!

Deep are my crimes, like crimson die;
Oh! is there hope for me!
May such a guilty worm apply
To bleeding Calvary!

Relief can no where else, be found;
Nothing more true can be,
For only mercy can abound,
Through bleeding Calvary!

My soul rejoice; the Saviour died
Upon the cursed tree:
Nor will thy pardon be denied,
If sought from Calvary!

Thy love is infinite I know,
Untathom'd like the sea;
I therefore, am constrain'd to go,
At once, to Calvary!

By faith, I touch thy garment's hem,
And urge my humble plea;
Thou never didst a soul condemn,
That look'd to Calvary!

Then would I love thee more and more,
For love immense, and free;
A boundless inexhausted store,
Of grace from Calvary!

Poor, trembling heart, howe'er distress'd,
Here is enough for thee:
Thou canst not be too much oppress'd
To look to Calvary!

Thou say'st, "thy heart is hard as stone,
Corrupt beyond degree;"
This can dissolve the rock alone,
A view of Calvary!

O, what stupendous love is here,
To such vile dust as we:
But we must never yield to fear,
In sight of Calvary!

Here, we can never, never tire,
But trace infinity;
And mount in contemplation higher,
The nearer Calvary!

And tho' we may be sorely let,
Oh! may we all agree,
To have our hearts, and faces set,
Unmoved, on Calvary!

Here, may we fix our languid eyes,
In sweet complacency;
And still, in higher wonder rise,
As viewing Calvary!

And, when we leave this mortal vale,
In bless'd Eternity,
We never shall forget the tale
Of bleeding Calvary!!

Lexington. J. M. H.

For the Western Luminary.

HINTS ON SABBATH SCHOOL INSTRUCTION.

Mr. Editor,

It would be useless for me to repeat, at this late day, the assertion which has been so often made, and which years of successful experience have so abundantly proved to be correct, that Sabbath Schools are an eminent blessing to our world. For this, no one whose eye has not been jaundiced by inveterate prejudice, can have failed to observe. Indeed, so general has now become the favourable impression towards Sabbath Schools, that he who ventures to speak disparagingly of this noble and benign institution, does well if he escape being branded by an indignant public, as an enemy of all that is patriotic and benevolent.

The object of these remarks is not to commend Sabbath Schools, (for they need not my commendation) but merely to present a few brief hints to those dear brethren, who have enlisted in this glorious cause. And I hope they will bear with one who has been a fellow-helper in this "labour of love," and who hopes again thus to "come up to the help of the Lord against the mighty."

In order that the greatest possible amount of good may result from these instructions, it is of the last importance that those who are engaged as teachers, should have a proper sense of the awfully great responsibility which rests upon them. It is to be feared that many teachers feel not as they should, in view of this solemn consideration. It has been remarked by one, that Sabbath School Teachers next to Ministers of the gospel, give the most efficient aid in advancing the cause of the Redeemer in our world. And it seems to me, that the assertion is by no means rash. If then, this be so,—if this station is indeed so important, how does it become those engaged in this sacred work, to examine the motives which have induced them to undertake it; and if they discover them to be wrong, discard them, and for the future, feel that they occupy a high stand, that they are engaged in the Lord's work, and strive by the means they are possessed of as teachers, to win souls to Christ. And thus let them cultivate that high sense of their responsibility which the great importance of the subject demands.

The Sabbath School Teacher should be very assiduous to gain the affections of his class. Every one knows how much more welcome and profitable is instruction, when received from those whom we love and esteem. And to none is this remark so especially applicable as to children. Hence we see how important it is, that mutual affection should exist between the teacher and his scholars. Indeed it is difficult to conceive, how we can be useful in our intercourse with any one, whom we do not approach with affection. The Sabbath School Teacher or Minister of the Gospel, who expects to be useful to the souls of his fellow men in the practice of an austere and dictatorial spirit, must have a very limited knowledge of human nature; and moreover, he has not "so learned Christ."

That which perhaps should be next mentioned in point of importance, is the maintaining of good order in school. So important is this, that the best instructions will make but comparatively little impression on the scholars, where it is not enforced. It must be obvious to every reflecting teacher, that no scholars can be so much benefitted, where they are accustomed to pass to and fro through the school, stand on the benches, whisper, &c. as if they were trained to be orderly and attentive. And this order can never exist in any school, where each teacher does not exert a firm course of discipline in his own class. It is undoubtedly the duty of every teacher thus to regulate his class, and not to expect the superintendent to do it. For, from the varied nature of his duties, as supervisor of the whole school, he cannot have time to bestow that special attention on each individual class, which it requires. I have never doubted, that the want of order in Sabbath Schools, is generally chargeable to the teachers.

Every teacher should be punctual in his attendance, at the hour appointed for the opening of the School; and suffer no trivial excuse to satisfy his mind that he does right in absenting himself from his post. It must be very discouraging to the scholars, and doubtless creates in them a careless and indolent spirit, to find their teacher either absenting himself during the whole time of school, or coming in to attend to his class, after the other scholars have recited their lessons.

It should be observed as a conscientious duty, by every teacher, never to separate from his class without having given them an exhortation, in some form. And here he should act with judgment, or he will fall into a dangerous error, which is but too common. I have known some very zealous Sabbath School Teachers who were in the habit of exhorting their scholars in so lengthy a manner, that it had a tendency to weary and disgust them. And thus, from want of judgment, their addresses from Sabbath to Sabbath, have fallen unheeded on their scholars' ears, as some "tale that is told." Whereas, the same truth, if presented in a more winning and judicious manner, would, doubtless, not only have elicited their respectful attention, but found its way to their hearts, and perhaps have resulted in lasting good to their undying souls. The teacher should strive to make these addresses very simple, affectionate, and practical. He should remember that he is addressing *children*, and simplify what he says, accordingly.

Whenever a scholar is absent from his class during the Sabbath, the teacher to whose class he belongs, should not fail to visit him at his home, during the week, if possible, and ascertain the cause of such failure. It most generally happens that such scholars are detained at home by sickness, or absent themselves from school, without the knowledge of their parents. In either case, it is important that they should be visited. We find that this practice is observed in those schools which are most flourishing. In this way also the co-operation of the parents is obtained, which is certainly very important.

It is to be feared that many teachers do not observe as they ought the duty of praying for the blessing of God to attend the instructions they impart to their scholars. Now, every pious individual knows, how much more he is interested in any of the benevolent institutions of the blessed day in which we live, when he is in the habit of bearing them up on the wings of his faith, in his secret approaches to the throne of mercy. O then, how scriptural, how proper, for the Sabbath School Teacher to supplicate the rich blessing of Heaven on his "labour of love."

And lastly, I would observe, in closing these imperfect hints, on this most interesting and important subject, that it is of the utmost importance, that harmony should reign among the teachers of every Sabbath School. "How good and how pleasant it is for brethren to dwell together in unity." And what is more likely to have this blessed effect on the hearts of teachers, than a punctual attendance at the monthly concert for prayer! What more calculated to inflame their zeal, than to be accustomed to bow together, before the throne of the compassionate Saviour, and supplicate on their self-denying labours, the blessing of him who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." It seems to me, Sir, that these meetings are always most interesting when held at private houses. Every one who has at all attended to the subject, must have observed, that meetings for religious exercises are more animating and pleasant, when the congregation are brought within a small compass, than when they are thinly scattered through a church. And this is in perfect accordance with that law of sympathy which pervades human nature. Now, Sir, if I were to advise respecting the manner of holding these meetings, it would be that they should be held alternately, at the houses of such of the teachers as might desire it. The first hour, more or less, as the case might be, to be devoted to religious exercises, and the rest of the time of meeting, to friendly discussion respecting the regulations, prospects, &c. of the school. In this way, the teachers being brought in contact, would become acquainted with one another. There would be more union, more zeal, more christian fellowship. The writer of this article has been a member of a very extensive Sabbath School, whose monthly meetings were thus conducted; and he can truly say, that at such meetings, he has spent some of the happiest hours of his life.

If these remarks should fall under the notice of any Sabbath School Teacher, who has not been accustomed to attend these monthly meetings, I would most affectionately urge him to absent himself from them no longer, to attend them, and witness their effect on his own feelings, and then tell me, if I have spoken extravagantly in their praise.

How delightful is it, and how animating, to see Sabbath School Teachers thus united, as a holy band, who have set themselves to oppose the progress of the great enemy of all that is good, and to train up the young immortals committed to their charge, to occupy their places, when the judge of quick and dead shall have called them to give an account of their stewardship. C.

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